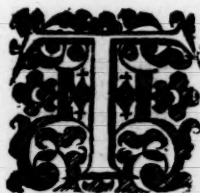




Presbytery.



HE *Presbyterians* entered into a COVENANT, a damnable Covenant——

That Covenant which was the root and foundation of all our evils; Destructive of Religion, King, Church, Peace, and of the liberty of the Subject.

That Covenant which caused the losse of fiftie thousand lives, and the mispending twenty millions of money.

That Covenant which has been most justly damn'd and condemn'd to the most ignominious fire, by Vote of Parliament,——*nigro signanda la-* ^{22. May,}
pills—— ^{1661.}

Their TENETS and Operation.

Presbytery not only inconsistent, but destructive of Monarchy. ^{Presb. displayd. Page. 2.}

Where it obtaineth, it disturbs the quiet and peace, publick and private, of King and Kingdom.

Laymen Preachers——Lay Elders—— ^{Page 6.}

Presbytery independent from the Crown of an earthly King. The King and his Family not exempt or privileged——

A Scottish Presbytery agrees as well with Monarchy, as God and the Devil. ^{King James's Conference. at Hampton}

Page 9.

All Cases and Crimes within the censure of the Presbyters, inconsistent with the liberty of Trade and Commerce.

Page 12.

And with the Authority of civil Judicatories. Presbytery the Seminary and Nursery of feuds.

Page 18.

Where Presbytery prevails, the King must be a Member of it, and have no power above the meanest Ruling Elder.

Page 19.

The King must execute their commands, although they be against his Conscience.

Page 20.

The general Assembly assumes as much power as the Pope.

They may abrogate an Act of Parliament, if it any way reflect upon the businesse of the Church.

Page 22.

They are above the King and all Sovereigntie. If they cannot Reform by the King, they may by any other means.

Knox. Hist.

Page 113.

Religion may be Reformed or Preserved by violence.

Page 217.

If the King will not, the Nobles may——

If neither King nor Nobles, the People may.

Inferiour Magistrates and People may joyn——

All, or as many as are well affected, may

Presb. Displaid.

Covenant and Combine for doing this work.

Page 27.

They Depose Kings——

Page 31.

They Reform'd without, and against Royal Authoritie.

Page 36

They abjure Episcopacy, as Antichristian.

None preaching Treason is censurable by any but themselves——

Page 39.

If any conform not to their confession of Faith, and Rule of Government, ——they are forthwith Excommunicated, and given over to the Devil.

They assume to judg who are fit Councillors for a King, who not.

Page 41.

The Sovereignty of the General Assembly is above all Lawes, and may repeal them.

All Judicatories are subordinate to this Sanhedrim.
The

The power of the King is but fiduciary.

The King is in Dignity inferiour to the People.

Presbytery prepares way, and usters in a Democritical Groovernment; for they say, *Republica est in Hampton Court Ecclesia.*

Lex Rex.

Page 140.

King James in

Conference at

Hampton Court.

*Who lifts to rake further in this dirty Kennel,
let him read an antient Book, Entituled, Dangerous Positions, those latter, styl'd, Presbyters Displaid, and Philanax Anglicanus.*

Their SERMONS,

THAT the Parliament of the Common-wealth of England, without the King, were the Supreme Authority of this Nation.

Mr Jenkins

Petition. 15

Oct 1657.

The real Sovereignty here among us, was in King, Lords, and Commons.

Mr. Baxter in

holy Common-

wealth.

That the Lord Protector did, prudently, piously, faithfully, and to his immortal honor, exercise the Government, which he left to his Son, to whom we are bound to submit, as set over us by God.

Page 72. & 481.

In another place, he resembles Richard to Solomon, and Oliver to David.

All Christendom, except the Malignants in England, do now see, that the Question in England, is, whether Christ or Antichrist shall be Lord and King.

Mr Step. Marsh-

at in his Sermon

before Lords

and Commons.

How the presence and preaching of Christ did scorch and blast those Cathedral Priests, that unhalloved Generation of Scribes and Pharises, and perfected their Rebellion into that unpardonable sin against the Holy Ghost.

Mr. Cases

Sermon.

Page 33.

Cursed be he that with-holdeth his sword from bloud, that spares when God says, Strike, that suffers those to escape, whom God has appointed to destruction.

Idem

Page 24.

Mr. Case in another sermon.
Page 18.

What a sad thing it is, my Brethren, to see our King in the head of an Army of *Babylonians*, refusing as it were, to be called King of *England, Scotland, Ireland*, and chusing rather to be called the King of *Babylon*.

Page 19.

Prelacy and Prelatical Clergy, Priests and Jesuits Ceremonies, and Service Book, Star-Chamber, and high Commission-Court, were mighty impediments in the way of Reformation, God has mightily brought them down.

Idem.

Alas, alas, they have put out the eyes of his Majesty, and carried him away captive; our King is in *Babylon*, among Idolaters and Murderers, *We have no King*.

Mr. Jos. Caryl in his sermon.
6 Oct. 1643.

Take the *Covenant* and ye take *Babylon*, the Towers of *Babylon* shall quake, and her seven Hills shall move.

Page 22.

It is the *Shiboleth* to distinguish *Ephramites* from *Gileadites*.

Page 33.

Not onely is that *Covenant*, which God has made with us, founded in the blood of Christ, but that also which we make with God.

Sermon, 1643.
Page 19, 21.

To murmur at the *Covenant*, *Mr. Case* calls, *The voice of Rebellion*.

And the *Covenant* it self, he calls, *A pure and heavenly Ordinance*.

Prelacy and Prerogative have bowed down, and given up the Ghost at its feet——

Mr. Herles
Sermon 1644.

If the Devil can but once get a Prophet to leave Gods Service for the Kings, he hath taken a blew already, and is ready for as deep a black, as Hell can give him.

Page 38.
Mr. Jeremiah Burroughs
Thanksgiving
Sermon.

There can be nothing plainer, then that the Houses of Parliament, without the Kings personal concurrence, are still a Court of Judgment.

The greatest blow that ever was given to Antichristian Government, is, that which now it hath had; *Babylon* is fallen, is fallen, so fallen it shall never rise again.
This

Page 44.

This is the curse of God on that Party (*Royalists*) Page 58.
notwithstanding God sets himself against them, yet
they will not come in and repent, for God takes no
pleasure in them, to give them repentance.

The Scots were necessitated to take up Arms for Mr. Jo. Ward's
Sermon.
their just Defence, against Antichrist and the Popish
Priests. — Page 18.

Come hither you malignant Atheists, come hither, Mr. Jo. Bowd's
Sermon, 1645.
gnash your teeth, and let your eyes rot in their
holes —

Let them first shave their heads, and pare their
nails, as the strange Virgin of old was commanded
to do, and so let them enter into that *Sacred and
Dreadful Covenant.*

To you of the Honorable House of Commons, up, Mr. Sam. Fair-
cloth's Sermon.
for the matter belongs to you, we, even all the God-
ly Ministers of the Country, will be with you. Page 29.

Consecrate your selves to day unto the Lord, and
if all *Achans* could be hang'd up *coram isto Sole*, let
none remain until to morrow however.

The Lord is pursuing you, if you execute not ven- Page 48.
geance on them betimes.

Let no Law hinder you, *Si jus violandum*, and if Mr. S. Simpsons
Sermon.
Law be to be broken, it is for a Crown, and therefore
for Religion. Page 23.

You (*the Commons*) are set over Kingdoms, to
root out, pull down, destroy and throw down, do it
quickly, do it thoroughly.

That which is best, though evil, will be counted
good after Reformation, as he is counted innocent
who scapes at Tryal.

Among the *Jewes* all were in the Church, Page 29.
that were fit to live, now none must be but Saints.

One thing that has hinderd the Church, has been Page 30.
too much respect to Antiquity.

Prelacy hath flattered it self, finding such a party Mr. Cass's Ser-
mon, 1643.
to stand up on its side among the rotten Lords and
Commons, the debauched Gentry, and abused Peo-
ple of the Kingdom. — As

Page 51.

As thy Sword (Prelacy) hath made many women childless, many a faithful Minister people-less— So your Diocesses shall be made Bishop-less, your Sees, Lord-less, and your places shall know you no more.

Come my Brethren, I say, fear not to take this *A-gag*, (Prelacy I mean, not the Prelates) and hew it in pieces before the Lord.

Mr. *Loves* Trial, 1652.

I have all along engaged my estate and life in the Parliaments quarrel against the forces raised by the King; I gave my All, and I did not only deem it my duty, to preach for the lawfulness of a defensive War, but I contributed all I had— And now my life is endeavour'd to be taken from me— Yet for all this I repent not of what I have done—

I die, cleaving to all those Oaths, Vows, Covenants, as owning them, and dying with my Judgment for them.

Mr. *Calamie's* Apol. 1646.

I was one of those that did joyne in making *SMECTIMNVS*, which was the first deadly blow to Episcopacy in England of late years.

My house was a Receptacle for godly Ministers in the worst of times, here was the Remonstrance framed against the Prelates, here were all meetings—

His Sermon, Page 57.

He that dies fighting the Lords battel, dies a Martyr. It is commendable to fight for Peace and Reformation against the Kings Command.

Mr. *Obadiah Sedgwick's* Speech in Guild-Hall. 1643.

For this great and publick cause, You must do, and you must do, and yet you must do, and yet you must do, as long as there is a penny in your purse, as long as there is strength in your hand, as long as there is breath in your body— You must do—
Now and Anon too—

Scripture and Reason for Defensive Arms, 1643.

If he (*the King*) will needs thrust himself upon the hazard, when he needs not, whose fault is that? By what rule of Conscience or God, is a State bound to sacrifice Religion, Lawes and Liberties, rather then endure that the Princes life should come into any possibilities of hazard.

These

These SERMONS are but the natural Effects of the Doctrine of their great Rabbi's, Calvin, Knox, Buchanan, &c.

That Princes may be deposed by the people, if Knox. Hist. they prove Tyrants, and act against God and his *Scol. Pag. 372.* Truth; and in such Cases all Subjects are free from their Oaths of Allegiance and Obedience.

The People are above the King, they may arraign *Buchanan de jure regni Scotia, Page 61.* their Princes and depose them. *Calvins Inst. cap. 6.*

Earthly Princes divest themselves of Power, when they make an Inurrection against God, nay, they are unworthy to be reputed among men; Men had therefore better spit in their faces, then yield obedience to their Commands, when they shall grow so insolent as to rob God of his right.

Who sees not (without Spectacles) that this abominable Covenant, and these seditious Sermons, were the sole Incentives to all that Blood, Rapine and Desolation which fell upon us in the late Wars, and which at last effected that most detestable Murder of the best of Kings, at his own Pallace-gate, *Jan. 30. 1648.* That Murder which is by Act of Parliament stigmatiz'd to all Posterity, and disown'd with highest Resentments and Renunciations. *See Tolleration Discussed. 12 Car. 2.*

That 30. of January which is set apart as an Anniversary day of Humiliation, to implore the mercy of God, that the guilt of the Sacred and Innocent Blood of King CHARLES the First, of Ever Blessed Memory, may not be visited upon us and our Posterity, &c.

We may therefore Conclude,

That the Wickedness of the fifth of November to the wickedness of the thirtieth of January, is in proportion, but as Five to Thirty.

FINIS.